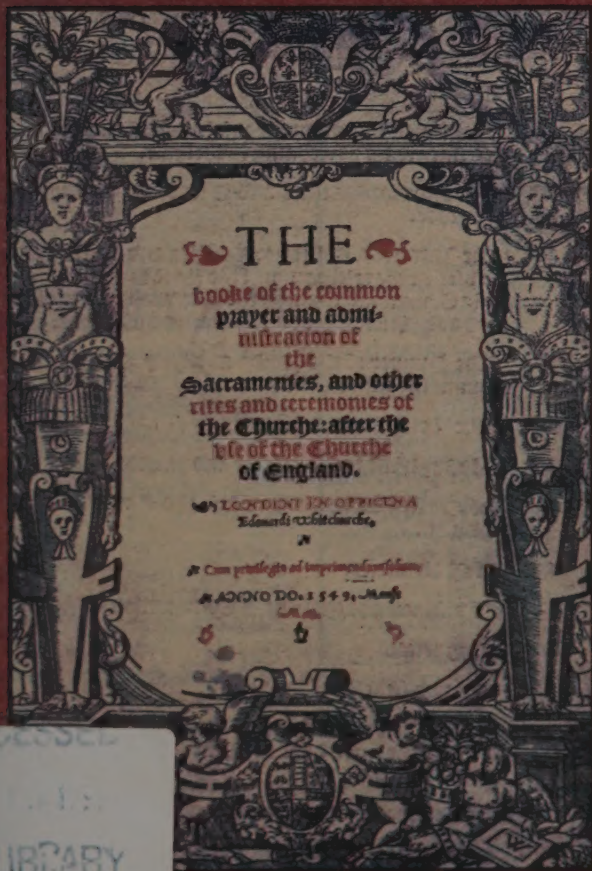


# The Anglican Digest

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**FROM THE EDITOR**

When the first Book of Common Prayer appeared on Whitsunday, 1549, it was met with three responses: acceptance, grudging acquiescence, and real unhappiness. Introduced by an Act of Uniformity accompanied by heavy fines for non-compliance, it was not immediately a popular volume. But within the brief span of a generation it had won the hearts of the English people.

Horton Davies has noted that Archbishop Cranmer's goal was to move a religiously conservative nation to embrace a reformed catholicism preserving the best of the old ways and opening up a fresh Biblical understanding of Christ's Religion. The Book of Common Prayer has succeeded in meeting that challenge for 450 years – all around the globe – in situations unimaginable in 16th century England. Though its light has been dimmed by late 20th century "revisions", its power is very real to this day. It is therefore in honor of "our incomparable liturgy" that this issue of TAD is dedicated.

*C. Frederick Barbee*

**Note:** Canon Barbee will preach Sunday, May 2, 1999, at St. James-by-the-Sea, La Jolla, California, and would consider it a privilege to meet TAD readers in the area. Services are at 7:30, 9:30, and 11 o'clock.

Covers: See page 42

## THE PRESENCE OF HIS ABSENCE

**T**AD is celebrating the 450th anniversary of the Book of Common Prayer. The Book was birthed formally on June 9, 1549, although it appeared in some parishes as early as March of that year. We reckon the achievement of the Book, compiled, translated, edited, and focused by Thomas Cranmer and a few associates, to be one of the unique gifts of our tradition to the ever-rolling stream of Christian devotion down the centuries.

We honor in particular the achievement of Archbishop Cranmer, who was burned at the stake seven years later for holding the reformed views that the Book taught. What we wish especially to underline is a quality that suffuses the entire 1549 Book, together with almost all of its successors. This quality is humility, broadly speaking, and detachment, in a finer sense. Cranmer got out of the way! In composing and compiling the book, he was enabled to screen the material from almost all eccentricities, 'agendas', axes to grind, and subjective traits. This rendered the

Book, and in particular the appointed collects and prayers, transparent to the great Biblical themes rather than being an occasion for his personal perspectives.

Yes, Cranmer's balanced phrases and repetition for emphasis, his tolling simplicity of grammar and expression, reveal a consistent hand at the rudder. But we challenge you to find the initials "T.C." anywhere on the final product.

Cranmer stood aside. His presence as Anglican saint and Father is revealed exactly by his absence, personally speaking. Thus we have prayers, a great many of them, which are in a class with the following, the Collect for the Fourth Sunday after Trinity (original form):

*God the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; Grant this heavenly father, for Jesus Christ's sake our Lord.* ✠



## A PROFILE IN HUMILITY

**C**ranmer's genius was not on the order of Augustine, Luther, or Mozart. He did not have the wide-ranging and confident breadth and brilliance of the first two nor the incredible focus and depth of Mozart. Rather, his genius consisted of that rare and mysterious virtue, humility.

This humility was neither passive nor pusillanimous as his uncomprehending critics have falsely charged. Diarmaid MacCullough in his magisterial biography has shown the caution and conservative spirit that led him only gradually to the beliefs that were to manifest themselves in the English Prayer Book. Cranmer's astonishing blend of self-effacement and persistence in the service of faith accounts for the care and discipline which produced the single greatest combination of liturgical forms in the Church's history. This perduring contribution, which was not possible during the reign of Henry VIII, could only have been fulfilled under the sympathetic and royal authority of Edward VI.

Cranmer's consistent obedi-



ence to "duly constituted" royal authority ("It is not given to private citizens to amend what is amiss but to quietly suffer what they cannot change") was a frustration under Henry, whose theology was medieval Catholic and not that of the Reformers. However, Cranmer saw the principle of obedience to royal authority as firmly grounded in Scripture and in the history of Christendom since Constantine. This loyalty to the crown and his selfless service seemed to evoke a loyalty in kind from Henry. It was Henry who saved him from several exceedingly dangerous plots against his life. Cranmer was too reticent and unschooled

in Machiavellian Tudor politics to defend himself effectively in the arena of raw power ego conflicts. He had even been rebuked by Henry for the excessive magnanimity he had shown to his enemies in the rapid power shifts of his age.

The humility that divested his ego of self-righteous concerns focused his passion in service to his Lord's Kingdom amid the ambiguities and vicissitudes of earthly kingdoms. Obedience to the former must, according to Scripture (Romans 13:1-7, Titus 3:1), be channeled in patience through the latter. This was the basis for Cranmer's obedience to royal authority, an obedience which sustained him through the frustrations of Henry's reign and released his incomparable creativity to produce, during the reign of Edward VI, the two Prayer Books as well as the Forty-Two Articles and the Book of Homilies. But it was, of course, this very obedience which caused him such excruciating agony under the Roman Catholic Queen, Mary, when his consistent policy of commitment to "the powers that be [which] are ordained of God" (Romans 13:1) blew up in his face. Queen Mary

demanding that he not only submit (which he was willing to do even before imprisonment), but also to abjure and deny publicly all that he had accomplished and sincerely believed, something Henry had never demanded.

Cranmer had publicly fought and voted against Henry's notorious Six Articles Act. They enshrined in law the worst of unreformed medieval Catholicism. This was not the action of a sycophant any more than were his lonely and ardent pleas for the lives of Thomas More, Bishop Fisher, and Anne Boleyn. But when the Articles became law he saw it as his biblical duty to submit. Henry did not demand that he deny his beliefs, only that he submit to the law. Queen Elizabeth was later to announce her firm policy that she would "not build windows into a man's soul" (a policy that Professor Powel Mills Dawley claimed to be an essential principle of the Anglican Reformation).

The policy of Queen Mary and Cardinal Pole was not merely to require submission to the reestablishment of Roman Catholicism and to discard the Reformation Articles and Prayer Book, but to use Cranmer to



finally succumbed and signed an abject confession and recantation. Brought to public trial to read this document, he astonished the witnesses by repudiating his confession and affirming the faith we now see in his prayers and teachings.

blacken the name of the Reformation itself. The story of the last two years of Cranmer's life has been told by his contemporary John Foxe. After two and one half years' imprisonment, enduring constant interrogation over some thirty months, watching his friends burn, and being offered the hope of saving his life on the condition of recanting, he

He was quickly seized and brought to the stake where he was burned, but not before freeing his hand and putting it first in the flame, "this hand that offendeth" (which had signed the earlier recantation). Diarmaid MacCullough, in his appreciation of Cranmer's ordeal, makes the observation, "After the miserable history of brainwash-



ing and interruption in the twentieth century, we are better placed than historians in the heyday of Victorian Liberalism to understand the sort of pressures to which Cranmer had been subjected."

Cranmer's story has been a part of English-speaking heritage since the publication in 1563 of Foxe's *Book of Martyrs*. Cranmer's unparalleled contribution in the production of the Prayer Book has been well appreciated. However, anachronistic and immature judgments of Cranmer's character have tended to obscure from us the personal genius of humility without which we are unable to apprehend the quality of his gift to us.

The personality and character of Cranmer is marked by a Christian virtue that a secular age cannot fathom. Humility before God is a transcendent and eschatological virtue that depends upon the "sure and certain hope" of eternal life.

Cranmer's sainthood cannot be established on the grounds of sinlessness or denial of weakness, which is an adolescent expectation. He loved life and retained a real measure of the fear of death. The Church, quite

early, learned a danger of martyrdom as escape, when some were tempted to give their lives, not so much as witness, but as release from the ambiguities of life and to gain the joys of heaven prematurely.

There is something everlastingly encouraging about Cranmer's faithful death. All who suffer injustice, betrayal, and defeat of what seems fair and good and according to the purpose of God himself can consider the mind of Cranmer as he died. The burning, dying Cranmer saw nothing with his natural eyes but a bleak Friday with the complete and utter failure and destruction of all he believed in. The unseen Easter reality was Queen Elizabeth's restoration of all his accomplishments and their abiding nurture over subsequent centuries. They were things hoped for but unseen by Cranmer, perceived only by the eye of faith and a heart of hope, faith and trust in the providence of God that gave Cranmer his courage in those last hours.

—*The Rt. Rev. C. FitzSimons Allison, XII Bishop of South Carolina in the Introduction to The Collects of Thomas Cranmer (see page 12 for order information).*

## ANOMALY OR NOT: TRADITIONAL WORDS IN 2000

When I tell a friend or colleague that the cathedral parish I serve uses Rite I for all services of Holy Communion on Sundays, they are caught short. When I tell them that on alternating Sundays, we have services of Morning Prayer, Rite I, they are truly dumbfounded.

Today, many people, totally without reservation, attack the use of traditional words in public worship. Without pause, they rally to the cause of "relevance" and "the spirit of communication" that seemingly only modern language can accomplish.

Ferdinand E. Ruge, schoolmaster at an Episcopal high school for decades, used to say to his English rhetoric students, "go out on a limb, use a big word like 'enjoyable' instead of 'fun.'" His concern was for the de-volution or deterioration of language. His hope was for the preservation and perseverance of clear, beautiful, and well-written English. He pled for active statements, well-chosen words. "Mean what you say and say what you mean." Be

clear; even be precise.

Contemporary language in worship is helpful for many. I know what the church growth gurus say: have a service at 10:00 a.m. on Sundays with casual dress, informal music. Advertise in the sports section and hardware circulars. People will come and you will draw the unchurched. I believe it, I know it, and I have seen it.

What I did not know and do see every Sunday is a growing downtown parish where the worship is conducted "decently and in order", with Christ-centered Biblical preaching, exceptional music, and, always, traditional words are used. Our congregation is made up of 3800 baptized members, one third of which are 25-45 years old.

Our parish may be an anomaly of sorts, or maybe not. Church growth experts say that Boomers, Generation X, and others are returning to "organized religion". They are turning to the church and seeking an experience where faith and life not only intersect but also connect. In short, people want to be loved by others and know God's love for them.

Anomaly or not, people are turning up and not tuning out.



Attendance, as well as membership, has increased steadily for more than a decade. Can we accept that worshippers at the dawn of the third millennium are affected by what we say as well as what we do? If this is the case, then I am all for retaining Cranmer's words: "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which tell not only of Christ's salvific work but also teach us every time we hear them.

I ask what better encapsulation of the Good News of the Gospel is there than the Comfortable Words – Jesus in St. Matthew 22, God's love in St. John 3:16, St. Paul in II Timothy, and St. John in I John? I submit "perfect offering" does not completely capture the depth of salvation as "propitiation." My observations are not meant to be some retrograde to Prayer Book antiquity; rather, I seek to offer reasonable caution in consideration of the good use of traditional words in public worship.

—*The Rev. Canon  
Thomas S. Hotchkiss,  
Birmingham, Alabama in  
The Living Church*

## PAGAN (HEATHEN)

The story of pagan and heathen can best be told in the words of Archbishop Trenchard (1807-86) in his *Study of Words*:

You are aware that *pagani*, derived from (Latin) *pagus*, a village, had at first no religious significance, but designated the dwellers in hamlets and villages, as distinguished from the inhabitants of towns and cities. It was, indeed, often applied to all civilians, as contradistinguished from the military caste; and this fact may have had a certain influence when the idea of the faithful as soldiers of Christ was strongly realized in the minds of men. But it was mainly in the following way that it became a name for those alien from the faith of Christ. The Church fixed itself first in the seats and centers of intelligence, in the towns and cities of the Roman Empire; in them its earliest triumphs were won; while, long after these had accepted the truth, heathen superstitions and idolatries lingered on in the obscure hamlets and village; so that pagans, or villagers, came to be applied to all the remaining votaries of the old and decayed superstitions... Heathen has run a course curiously similar. When the Christian faith was first introduced into Germany, it was the wild dwellers on the heaths who were the last to accept it, the last probably whom it reached.

## BIBLE IN 50 WORDS

God made  
 Adam bit  
 Noah arked  
 Abraham split  
 Joseph ruled  
 Jacob fooled  
 Bush talked  
 Moses balked  
 Pharaoh plagued  
 People walked  
 Sea divided  
 Tablets guided  
 Promise landed  
 Saul freaked  
 David peeked  
 Prophets warned  
 God walked  
 Love talked  
 Anger crucified  
 Hope died  
 Love rose  
 Spirit flamed  
 Word spread  
 God reigns.

—6th Grade Sunday School  
 class, St. John the Divine,  
 Houston

## BEAUTY

I am thinking about the theological importance of beauty. Church buildings that serve their congregations best communicate a sense of beauty and harmony. They fill those who worship there with inspiration because their very design invites the worshipper to ponder the presence of God.

Beauty, as a value to be cultivated in public buildings, is on the decline in our culture. Strip malls are obvious examples. Parking lots without trees are another. Many of those who build public buildings and parking lots are concerned primarily with efficiency and cost effectiveness. Sadly, beauty is seen as either frivolous or a needless extravagance. Thus, to talk about beauty in church buildings causes some to be puzzled and others to see dollar signs. But beauty, efficiency and cost effectiveness do not have to be at odds with each other; and those who build church buildings bear a special responsibility both to their communities and to God.

—The Rev. Gregory O. Brewer,  
 Rector, Church of the Good  
 Shepherd, Paoli, Pennsylvania

## CREAM OF THE CROP

Right from its beginning in Nevada, Missouri, in 1953, the Episcopal Book Club has held the writings of Thomas Cranmer in the highest regard. It is fitting, therefore, that on the 450th anniversary of his masterpiece, *The Book of Common Prayer*, the Book Club is able to offer as its first selection of the year, *The Collects of Thomas Cranmer*.

Compiled and presented for devotional use by C. Frederick Barbee, editor of *The Anglican Digest* and Canon of the Cathedral Church of the Advent in Birmingham, Alabama, and Paul F. M. Zahl, author of the winter 1997 EBC selection, *The Protestant Face of Anglicanism*, and Dean of the Cathedral, this Book Club selection presents Cranmer's collects in their original form and order and follows each with a commentary on its historical context and a meditation crafted for contemporary Christians.

The book is introduced by C. FitzSimons Allison, XII Bishop of South Carolina, who sets the scene by writing, "Cranmer's genius was not on the order of Augustine, Luther, or Mozart. He did not have the wide-ranging and confident breadth and brilliance of the first two nor the incredible focus and depth of Mozart. Rather, his genius



consisted of that rare and mysterious virtue, humility."

The compilers' helpful Foreword and Notes to the Reader lead one directly into the first Collect, that for The First Sunday in Advent, with the historical footnote that "the Christian year has not always begun with the First Sunday of Advent." Throughout the rest of the book, these bits of history help set in place the whys and wherefores of each Collect.

Of the meditations that follow each Collect, the Archbishop of Canterbury has written: "... I am struck by the meditations based on each of the Collects, which will enable us to pray them in new ways. I thank Barbee and Zahl for this gift and commend the book warmly."

Anthony Burton, Bishop of Saskatchewan, Canada, sums it up with: "If you love words and care about your soul, this book is for you...Read it, mark, learn, and inwardly digest."

New or gift memberships may be begun with *The Collects of Thomas Cranmer* or any past selection still available. You may call 1-800-572-7929 between 8 a.m. and 4 p.m., Central Time, from Monday through Friday, or use the enrollment form following.





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## SECOND THOUGHTS ABOUT "SPIRITUALITY"

**S**pirituality is hot these days. *Time* and *Newsweek* have devoted recent cover stories to it. They show people in everything from yoga classes to Bible study groups, from 12-step meetings to channeling seminars. Bookstores stock titles on spirituality and sex, spirituality and football, spirituality and whole grain diets. I too am caught up in the spirituality craze. For four years I have been studying spirituality, and I have lots of academic credits to prove it. In May, I shall receive my doctorate in spirituality. The program from which I shall graduate has dealt largely with the great Christian spiritual masters, and studying their lives and writings has led me to grow in ways I'd never have expected. But what was I looking for when I signed up for a degree in "spirituality?" I am not sure.

The word spirituality does not appear in the Bible. There's a lot

in the Bible about trust and obedience to God, but nothing about spirituality. Maybe spirituality is popular these days because, unlike trust and obedience, it's a vague concept, demanding nothing of us. I looked up spirituality in the dictionary. It turns out to be a relatively new concept. The word was unknown before 1500. My dictionary defines it as "the quality or state of being spiritual." So I looked up spiritual. It's defined as "of or consisting of spirit." So I looked up spirit. The first definition of spirit is "the breath of life; life, or the life principle, conceived as a kind of vapor part," but I felt the rest of what the dictionary said came close to hitting the mark.

I liked the comment of Gordon S. Wakefield even better. In his preface to *The Westminster Dictionary of Christian Spirituality*, Wakefield says that the word spirituality implies "that there is a constituent of human nature which seeks relations with the ground and purpose of existence, however conceived." That's close to it. That's what spirituality means, or at least it's what I was after when I signed up for the

doctorate in spirituality. I wanted to be close to "the ground and purpose of existence" - which is a mouthful, so I call it "God" for short. I wanted to be close to God.

But back to spirituality. Spirituality is seeking to draw close to God — and I have learned how to do that. I won't say my way is the only way to do it; in fact, I suspect it isn't — but I'm also pretty sure there isn't a better way. Jesus is the way. In welcoming Jesus Christ into my life, I have drawn close to God — or more accurately, I have felt God drawing close to me. I have this strange sense that although I seek God, I am not actually taking the initiative. It isn't so much that I lay hold of God in Christ, as that God lays hold of me. I must be willing to be laid hold of, but beyond that, I have nothing to do with it. It is entirely gift, entirely grace.

Then come trust and obedience, a changed life. That's the heart of the matter. Call it spirituality if you want, but there are better words for it.

—*The Rev. Richard H. Schmidt*,  
Rector, St. Paul's Church,  
Daphne, Alabama

## BAPTISTS & EPISCOPALIANS

No, this is not a joke about dancing.

Major studies of Christians and others in this country have revealed certain differences among members of different faiths.

Recent, comprehensive polls indicate that not everyone who identifies himself or herself as an Episcopalian belongs to a particular church. Indeed, only two-thirds of those who say they are Episcopalians are members of a local congregation. This compares to 75% of those who say they are Southern Baptists. 41% of Southern Baptists went to church within the last week - compared with only 28% of Episcopalians. 72% of Southern Baptists say that religion is very important in their lives. Only 41% of Episcopalians agree.

Interestingly enough, 62% of Southern Baptists say religion is losing its influence on American life. Only half of those who call themselves Episcopalians say that religion is losing its influence - and the other half of us say religion is increasing its influence on American life.

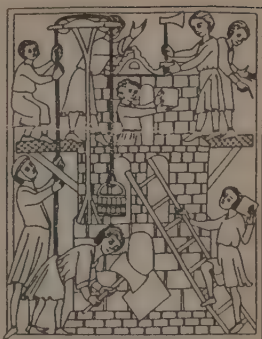
—*The Rev. Donald Fishburne*, St. Paul's Church, Augusta, Georgia



## THE "BABBLE" OF BABEL

One of the most provocative stories from the Scriptures provides the background to the Christian celebration of Pentecost, though it is not one we normally associate with that feast: the story of the Tower of Babel. Shortly after the Flood, humankind gathers to build a city and a tower which will reach to heaven. As the story goes, God is concerned about the seemingly limitless power which human beings are capable of exercising, and decides to "confuse their speech". Suddenly, people can no longer understand each other, and the human race scatters, abandoning construction of its lofty tower.

The story of Babel is one concerned with the origins of human language, but it's also something more: a parable about human technological ability and the human propensity to take God's place. Though the story represents God as successfully scattering the human race and confounding its plans, this seems to be wishful thinking; today, the very fact that we are able to do



BUILDING THE TOWER OF BABEL

something becomes an argument for doing it! We may be repeating the mistake of seeking to become our own creators, and furthering the confusion and incoherence (the "babble") of our lives.

The story of Pentecost speaks to these issues. After Babel, human beings are "babbling": suddenly there are many languages that divide the human race. The Pentecost event overcomes the "babble" of Babel; the Holy Spirit comes upon the disciples and they are able to speak in the native languages of the many visitors gathered in Jerusalem for the festival. God, who first introduced confusion, now overcomes division and brings coherence and renewal.

—The Rev. John C.  
Bauerschmidt, Jr., Christ Church,  
Covington, Louisiana

## WHITSUN &amp; TRINITY

Pentecost or Whitsunday has been observed as a Christian festival from the very earliest day. Its celebration is mentioned by Origen in the third century, and by Gregory Nazianzen and Chrysostom in the fourth. At first the entire fifty days between Easter and Pentecost were observed as a continuous festal season. This early and universal observance of the day could not well have been otherwise considering the previous training of the Apostles and first Christians as devout members of God's ancient Church of Israel.

The coming of the Holy Ghost, the third Person in the Blessed Trinity, resembled the coming of the Eternal Son in that visible and audible signs, the "tongues like as of fire" and the "sound as of a rushing mighty wind," were vouchsafed as sacramental tokens of His presence. Moreover, the day was the birthday of the Church. For just as Christmas had been the birthday of His natural body, so on Pentecost His mystical body, which like the body of Eve had

been formed from the pierced side of the second Adam, had breathed into it "the breath of life, and it became a living soul." The associations of the earlier Jewish feast would of course blend with the associations of the Christian festival, especially as "the Feast of Harvest," now fulfilled in the baptism of three thousand believers as "the first-fruits" of the great harvest of risen souls that has been springing up all over the world ever since. But the chief thought in the minds of the Apostles was the fulfillment of Christ's promise of "the Comforter" and of "power," without which all their best efforts would be in vain.

Pentecost is the Greek word for Fiftieth. It was the name given



to the feast by the Grecian Jews before Christ's coming. The reference is to the day which closed the seven weeks which elapsed between the Exodus from Egypt and the arrival at Mount Sinai. For this reason it was also called the Feast of Weeks. Another name was the Feast of the Firstfruits, being held in the early summer, which came naturally much earlier in Palestine than in northern climates.

The name Whitsunday (not Whitsun-Day) is peculiar to the English-speaking Church. The original word Pentecost is retained in all Latin countries. Whitsunday is held by some to be a corruption of the German Pfingstentag, but this is more than doubtful. About the year 1200 the English spelling was Hwitesundei, and later Witesoneday, or Wittesonday. The reference may be either to the wearing of white robes by candidates for baptism on the feast, or else to the gift of "wit," an old Saxon word for wisdom (as in witan, wise man), by the outpouring of the "Spirit of wisdom," in fulfillment of Christ's promise. The derivation from white, however, has strong confirmation in the Welsh, that is, the

ancient British word for the day, namely Sulgwyn, gwyn being the Welsh for white.



The name Trinity Sunday for the eighth day or octave after Whitsunday is derived from the fact that the revelation of God's nature as Father, Son, and Holy Ghost, which the Church has been unfolding since Advent, is now completed. The festival, therefore, marks the culmination and summing-up of the whole teaching of our Lord as expressed by Him in the formula for Holy Baptism, "the Name of the Father, and of the Son, and of the Holy Ghost"; and later in the Creed of the Church, "I believe in God the Father...I believe in His Son Jesus Christ...I believe in the Holy Ghost."



The festival is not of an early date. It makes its first appearance in the Low Countries in the tenth century, and makes its way slowly. According to Gervase of Canterbury, the day owes its origin to Thomas Becket, the famous Archbishop of that see from 1162 to 1170. "It was not until the fourteenth century, under the pontificate of John XXII, that the Roman Church received the feast of the Trinity and attached it to the first Sunday after Pentecost." The Eastern Church has no Trinity Sunday, but calls the day "All Holy martyrs." Both the Oriental and the Roman communions count the Sundays "after Pentecost" instead of "after Trinity". In fact the custom of calling the Sundays after Trinity is peculiar to the English-speaking Church, and to those German Churches which were founded by her missionaries. This is noteworthy as a token of the national independence of the British Churches, and also as a witness to their unbroken orthodoxy, inasmuch as the Arian heresy denying the perfect Godhead of our Lord, which so overspread all the rest of the Christian world, never obtained a foothold on British or Irish soil.

—*The Christian Year*

*I bind unto myself to-day  
The strong Name of the Trinity,  
By invocation of the same,  
The Three in One, and One in  
Three.*

*I bind this day to me for ever,  
By power of faith, Christ's  
Incarnation;  
His baptism in the Jordan  
river;  
His death on cross for my sal-  
vation;  
His bursting from the spiced  
tomb;  
His riding up the heavenly  
way;  
His coming at the day of  
doom:  
I bind unto myself to-day.*

*I bind unto myself the power  
Of the great love of cherubim;  
The sweet "Well done" in judg-  
ment hour;  
The service of the seraphim;  
Confessor's faith, apostles'  
word,  
The patriarchs' prayers, the  
prophets' scrolls;  
All good deeds done unto the  
Lord,  
And purity of virgin souls.*

—*St. Patrick*

## PRAYER BOOK SUNDAY SCHOOL CURRICULUM

Celebrating the 450th anniversary of the Book of Common Prayer, the Episcopal edition of the Bible-in-Life Sunday school curriculum offers "an Anglican angle on Prayer Book Worship".

In it are answers to some key questions posed at the outset, such as "Why worship God out of a book?" and "What does the Prayer Book have to offer to children?" In his conclusion, the author speaks of the Prayer Book's "star": "The light shed by Prayer Book worship in the Episcopal tradition is considerable. Its light is in direct proportion to its magnificent direct use of the Bible." Earlier, he had noted, "If you begin to look up the Scripture references that shape the content of our Prayer Book, you will have a very big job. It is Scripture after Scripture connected and held closely together for our benefit."

The article will appear in the editions of the curriculum for ages Toddler/2 through High School for Fall Quarter 1999. It is one of a series of "Anglican

Angles" on nine major topics including Eucharist, Baptism, the Scripture, the Creeds, and the Great Commission.

The supplements complement the highly-regarded Bible-in-Life lessons, which cover the major portions of the entire Bible in a three-year cycle. Lessons are designed to reach all kinds of learners with activities appealing to different learning styles.

Free sample copies of the Episcopal material may be requested by calling 1-800-323-7543. Be sure to specify your interest in seeing the Episcopal/Anglican edition of Bible-in-Life.

## FAME

But perhaps the desire of the thing called fame torments you. See how soon everything is forgotten, and look at the chaos of infinite time on each side of the present, and the emptiness of applause, and the fickleness and lack of judgment in those who pretend to give praise, and the narrowness of its domain, and be quiet at last.

—*Marcus Aurelius*  
(A.D. 121-180) in *Meditations*.

## NO GROWTH!

A growing, vibrant, Christ-centered parish is a thing dangerous. Such a community threatens to spread the Gospel to neighbors who might be offended by it. A growing parish creates a moral cornerstone in a town. A vibrant church might rock prejudices and seek to link with minority churches to break down racial barriers. A thriving congregation might generate money for mission among Buddhists or Moslems, thereby challenging the "it's all the same God" teachers.

This dangerous prospect of a growing church is to be avoided at all costs. Better to play it safe. To help you do that I offer the following top ten ways to ensure your church won't grow.

10. Forget about vision: listening to God and His people to create a vision for your church is a risky exercise. People might get upset if they don't get their way in the process.

9. Have no plan: if by some chance you do get cornered into listening to God and developing a vision, by all means avoid

working it into a five-year plan. Do not, under any circumstances, set goals for your outreach giving, like building two Habitat houses over the next three years.

8. Don't support your priest: criticize him at every opportunity. If she preaches 20 minutes, say she's too long-winded; if he preaches 10 minutes, say he obviously isn't spending time on sermon preparation. Keep costs down by figuring how close you can come to the diocesan minimum salary before you get a call from the Bishop.

7. Go cheap: don't risk offending people by asking them to support a God-given vision (see No. 10 above).

6. Ignore neighborhood trends: the Northeast is filled with cavernous, well-endowed churches which host a dozen people for worship on Sunday morning. All the WASPs moved to the suburbs years ago and everybody knows all Hispanics are Roman Catholics, right?

5. Keep your youth in their place: repeat the old mantra about "the young people are the future of the Church", thereby making it clear that their time is



NOT now. Do not let the younger members travel to do a short-term mission project. You will be taking a great legal risk and they'll probably sneak drugs into their luggage anyhow.

4. Allow no newcomers: this one is tricky. To do this right, you have to be subtle. It's important to greet newcomers warmly but then to make sure that they know their place. Which is not in the inner circle which really runs things in the parish. Make sure that the Sunday service leaflet is impossible to follow: use lots of "BCP" and "S".

3. Run the staff ragged: hire folks as cheaply as you can. Get the organist who plays the piano at the nursing home and expect her to turn out classic Anglican hymns and make the choir sound like St. Thomas, Fifth Avenue. The important corollary to this is to keep on pushing your volunteers until they drop or end up divorced, whichever comes first.

2. Let your property run down: the mark of a truly-stuck parish is deteriorating property. It effectively discourages newcomers when the church signboard is peeling, with the former rector's name covered with duct tape. Since nobody wants to mow the

grass, shut off the irrigation so it doesn't grow. Shut off the air conditioning when the buildings are empty so the mildew is the only thing growing in your parish. (The mildew helps create that dank, musty, churchy smell, anyhow).

And the number one most important way of ensuring that your church won't grow:

1. Do not pray for growth: this is top priority. If you skip this essential step, you are in danger of seeing your parish grow. And then what are you going to do?

—*The Rev. D. Lorne Coyle, Rector of Trinity Church, Vero Beach, in The Central Florida Episcopalian*

## TAD on TAPE

We are offering *The Anglican Digest* on audio tape for readers with vision problems and for those who would prefer to *listen* to TAD in their home or car or as they exercise.

"TAD on TAPE," read by Melanie McCraney, is available at the regular contribution of \$19 per year for six "issues."

Please write *The Anglican Digest*, 805 CR 102, Eureka Springs, Arkansas 72632 or call (501) 253-9701.

## REMEMBER TAD IN YOUR WILL

You can help the ministries of the Episcopal Book Club, *The Anglican Digest*, Operation Pass Along, The Anglican Bookstore and The Howard Lane Foland Library by remembering us in your will. You may do so by using the following wording:

"I hereby give, devise and bequeath to the Society for Promoting and Encouraging Arts and Knowledge of the Church (SPEAK), a not for profit corporation, with the present address of 805 County Road 102, Eureka Springs, AR 72632-9705 or its successor, the greater of \$\_\_\_\_\_, or \_\_\_\_\_ percentage of my gross estate, to be used in such manner as determined by its trustees."

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## The Anglican Digest

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## THE UNIQUENESS OF JESUS CHRIST

She is an articulate and likeable rector. However, when a recent lectionary reading included John 14:6 she told her assistant that he was not permitted to read the passage from the lectern.

Why? Because the famous verse expresses exclusivity that she feels is out of character with the God in whom she believes. The offending verse is one of the most famous in the New Testament, and I suspect that most of us know it by heart: "I am the way and the truth and the life; no one comes to the Father, but by me."

### *The New Wave*

The inclusivist rector is not alone in her conviction. She may well represent a new wave of pluralist thinking within our Church that will provide yet another challenge to those of us who, though branded as "fundamentalist," simply seek to be faithful to the Jesus we know in Scripture.

One of the Papers distributed to all the bishops in the Anglican Communion before the Lambeth

Conference was entitled: "Called To Be a Faithful Church in a Plural World." It raised the question of what were the acceptable limits of doctrinal and moral diversity within the Christian community, and argued that even deep disagreements in doctrine should not lead to breaks in the unity of the communion. Since S.O.M.A. (Sharing Our Ministries Abroad) asked me to give an address on "The Gospel and Pluralism" to their pre-Lambeth leader's conference in Canterbury, I studied the document with great care. Certain words and phrases jumped out at me, not only for what they said, but for what they implied about the coming official line in our Communion.

For example, the document said that "The life of God is revealed and offered to the world by Jesus Christ." True, as far as it goes. But the New Testament teaching is that the life of God is offered in Jesus Christ – a subtle, but important difference, since the document could legitimately be construed to say that Jesus is only one of the many channels through whom the life of God is offered.

Again, the document says that

through the Holy Spirit we are "drawn into a divine fellowship of love and unity." Again that little demonstrative adjective "a" should have been "the" if we are seeking to be true to the letter of the New Testament.

### ***Additional Truths***

Not surprisingly, a little further on we read that "We do not claim that the revelation which Christians have received implies that *no other truth* about God or creation can be imagined or assumed" (italics mine). This is true, since through general revelation God has revealed something of Himself in all cultures (Acts 14:17).

But when the document follows this truth with the claim that the "gracefulness" of God has been revealed to people of other faiths, it is on shaky ground. General revelation is given to all people; but the grace of God is a gift of what theologians call "special revelation." We believe that the knowledge of God's grace is uniquely communicated through the Scriptures.

Clearly we must take care in speaking of the uniqueness of Jesus Christ in a world where people of other faiths increasing-

ly live cheek-by-jowl with Christians, and in which religious differences can so easily explode into violence.

But the call for inter-religious dialogue should never obscure our own confession of the uniqueness of Jesus Christ. When Bishop Michael Ingham of Vancouver, British Columbia recently wrote in his book *Mansions of the Spirit* that he could not say that "Jesus was the way, the truth and the life" without adding the qualifier "for me," he was rejecting the Jesus revealed in Scripture, who is Lord of all, not just of those who choose to accept him.

Ingham's words remind me of John Shelby Spong's column written after a visit to a Buddhist temple in 1989. Spong, who now rejects the Incarnation outright, then mused: "Can we any longer claim a unique universal ultimacy for our Christ?"\* Recommending that all Episcopalians ought to go into a Buddhist temple and pray before a statue of the Buddha, the then Bishop of Newark said that he could no longer recommend evangelism of Buddhists, Muslims, Jews, or any adherent of another religion (*The Voice*, January, 1989).



### ***Why I Believe***

Why, in the light of these challenges, do I still believe in the uniqueness of Jesus? My confidence is built on the following observations. *First*, the early Christian preachers knew that their claim that Jesus was uniquely "Lord" was offensive in the pluralistic world of the First Century.

Their Jewish and pagan listeners had a plethora of alternatives to believe in. But they found in the preaching of the Cross and Resurrection of the only Son of God a truth they perceived nowhere else. The Church was built on the sacrifice they paid for their conviction.

*Second*, the radical nature of Jesus' claims to be the only Son of God creates a dilemma I can resolve only in one of three ways, as C. S. Lewis wrote so well. Either He was mistaken, deluded about His own identity. Or He was a deceiver, purposely leading others astray. Or, He was who He claimed to be. I just can't believe the first two when I see the transparent goodness, sanity, wisdom, and truthfulness of His life.

Can we harmonize the humility of His person with such exalt-

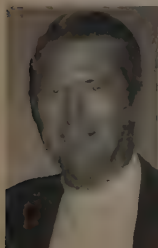
ed claims (to forgive sins, to be Lord of the Sabbath, to be the sole revealer of the Father, to have all authority in heaven and earth given to Him, etc.) without believing that He was in an utterly unique relationship to God the Father? The evidence compels me to believe that Jesus is who He says He is.

*Third*, Jesus' death as a sacrifice for the sins of the world puts him in a special category. Other great leaders had wise sayings. A few, like Socrates, were martyrs for the truth. But the Jewish context in which Jesus was brought up was saturated with the idea of God providing a sacrifice for sin. The Gospels make clear that Jesus saw Himself as the ultimate sacrifice, the paschal lamb. If God's means of setting people right with him was indeed the offering of His own Son on the Cross, then it is hard to see how any other religious leader could fall into the same category. N. T. Wright, in *Who Was Jesus?* (SPCK, 1992) says that Jesus intended to bring the long-awaited kingdom to Israel, but with a twist. He would bring it not by vindicating Israel against her oppressors, but through His own life, death and resurrection. Seen in this Jewish

context, Jesus is utterly unique.

Finally, if I take away the uniqueness of Jesus I remove the prime motivating factor behind the Great Commission. Although I don't speculate any more than the New Testament does on the end of those who have not acknowledged Jesus as Lord and Savior, I simply know of no other hope to hold out to humanity than that which is found in Christ.

The inclusivist rector got it exactly backward. John 14:6 is not an exclusive statement. It is the most inclusive statement possible (see I John 5:10-13). Therefore as Bishop Neill concluded, "the Gospel must be proclaimed to the ends of the earth and to the end of time. The church cannot compromise on its missionary task without ceasing to be the church. If it fails to see and to accept this responsibility, it is changing the Gospel into something other than itself."



—*The Very Rev.*  
*Peter C. Moore,*  
*Dean, Trinity*  
*Episcopal School*  
*for Ministry, in*  
*Seed and Harvest,*  
*Mr. David Mills,*  
*Editor*

## GREAT TRUTHS ABOUT LIFE THAT LITTLE CHILDREN HAVE LEARNED

**N**o matter how hard you try, you can't baptize cats.

When your mom is mad at your dad, don't let her brush your hair.

If your sister hits you, don't hit her back. They always catch the second person.

Never ask your 3-year old brother to hold a tomato.

You can't trust dogs to watch your food.

Reading what people write on desks can teach you a lot.

Don't sneeze when someone is cutting your hair.

Puppies still have bad breath even after eating a Tic Tac.

Never hold a Dustbuster and a cat at the same time.

School lunches stick to the wall.

You can't hide a piece of broccoli in a glass of milk.

Don't wear polka-dot underwear under white shorts.

The best place to be when you are sad is in Grandma's lap.

—*St. Paul's Church,*  
*Alton, Illinois*

## BOUND!

Cranmer reasoned that theology ought to be imbedded in the liturgy so that it would be more easily imbibed by the people. But it was never Cranmer's intent to let the liturgy carry the theological load. It is a bit disingenuous to criticize our brothers and sisters in the faith who claim that they have "no creed but the Bible" when some Anglicans have tried to say, in effect, "we have no creed but the liturgy." The Articles of Religion were a necessary ingredient to the Reformation which Cranmer and others worked so diligently to effect.

As hard as it was, and still is, to change liturgical expression, it is the surest route to changing theological conviction. Cranmer knew that he could use the liturgical and worshiping life of the people to infuse them with the theology of the Reformation. "The 1549 Book [of Common Prayer] gave witness to a characteristic Cranmerian principle: one should make haste slowly, and be sensitive to the prejudices of those Christians who had not yet been made conscious of their

elect status, but one should never abandon the goal of reform.

"The idea that the essence of Anglicanism is the Prayer Book, without the Articles, is a new idea, not rooted in the facts of history at all, but developed in recent years in order that the group of churches which sends its bishops to Lambeth might with a good conscience call itself a Communion..." (Packer)

This, by the way, helps to answer the question of why the 1928 Prayer Book has been banned in all but a few places. It is being prescribed not because it is heretical (for it is not — if anything it is more orthodox than the book that replaced it), nor is it because of its anachronistic English (that same "problem" was easily "corrected" in the new hymnal, for example). It is anathematized because, when liturgy replaces verity as the highest value, liturgical conformity must necessarily take the place of doctrinal conformity. Thus are Anglicans bound not by the constraints of theological conviction, but we are bound by the binding of a book.

—The Rev. Samuel C. Pascoe, Jr.,  
*The 39 Articles: Buried Alive?*,  
 Latimer Press, 1-800-248-5058

## HUGUENOT & ANGLICAN

The French Protestant Church was established in New Rochelle, New York by the Huguenot settlers in 1688 and built on land that was a gift from John Pell, Lord of the Manor. In 1709 pressure was exerted by New York Anglicans for the French Church to conform with the Church of England, and a majority of the voting members consented to this change. A chalice and paten were given by Queen Anne and later a Royal Charter was granted by King George III. Among the ministers sent to the parish by the Venerable Society for the Propagation of the Gospel in Foreign Parts was the

esteemed Samuel Seabury, who was later elected the first Bishop of the Episcopal Church in America at the conclusion of the Revolutionary War. A youthful Elizabeth Ann (Bayley) Seton (Mother Seton) was a communicant here at about this same time.

The present church, the fourth one to occupy this location, was designed and built in 1863 by Richard Upjohn. The windows contain some of the oldest stained glass made in America as well as examples of the work of Louis Tiffany. The carved wood reredos contains statuary depicting colonial parish ministers.

Trinity-St. Paul's Parish is not merely an historical monument, but also a living force in the spiritual life of the city.














## BY WILL and DEED



-  \$2,000 to the Nursery School at Christ Church, Glen Ridge, New Jersey in memory of Robert Jacobsen, former Senior Warden, by his widow.
-  \$300,000 to St. John's Church, Passaic, New Jersey, from the estate of Guthrie Mitchell; and \$75,000 to the same parish from the estate of John Wehrell for building improvements.
-  \$504,300 to St. Jude's Ranch for Children (Texas Campus) from the Joseph P. Hamrah Charitable Trust for construction of a new girls' cottage, a chapel, and a vocational building.
-  \$228,309 to All Saints' Church, Chevy Chase, Maryland, from the estate of Edna W. Warthen.
-  \$10,000 to the Church of the Nativity, Bloomfield Township, Maryland.
-  \$12,000 from the estate of Miss Margaret Titus Dunham to Zion Church, Rome, New York, for the Endowment Fund.
-  \$525,000 to St. John's Church for the Deaf, Birmingham, and the same amount to St. Mark's Church for the Deaf, Mobile, Alabama, from the estate of Miss Mary Brigham.

## DRAMATIC AND POWERFUL

**L**ast Trinity Sunday at the Church of the Heavenly Rest in New York City, the Youth Group planned the service and three of their members collaborated on a most unusual sermon. In words that moved to tears, Carlton DeWoody, Hilary Nammack, and James Townsend Butterworth crafted a poetic reading on the Trinity that deserves to be read and reflected on.

*With James as God the Father standing high in the balcony, Carlton in the pulpit as Jesus Christ, and Hilary as the Holy Spirit, heard but unseen, here is what they said:*

**Son:** In the name of

**Father:** The Father

**Son:** And the Son

**Spirit:** And the Holy Spirit

**Father:** Creator

**Son:** Redeemer

**Spirit:** Sanctifier

**Son:** With a push, with a pull and true to ourselves, love is known not three but one. In relationship with life we give and forgive, eternally.

**Father:** I make for you

**Son:** I  
leave for you

**Spirit:** I  
am for you

**All:** I am  
with you

**Son:** With one chord, three notes, we are everywhere in you, Searching to be free. But if you tell the truth, tell it slant, for the whole truth at one time would be blinding.

**Father:** In a world where justice is hard to find, and the foundations tremble, there is only one thing we have to hold onto; that is our belief, our belief in the truth.

**Son:** I am the truth, and the truth shall set you free.

**Father:** Revelations reveal.

**Spirit:** Your sins conceal.

**Son:** The best image for us remains a recycling symbol. The three arrows coexist,

**Father:** Co-reside,

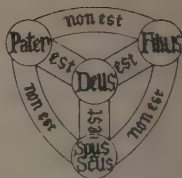
**Spirit:** Co-incide.

**Father:** The unceasing fruits are yours.

**All:** Not mine.

**Spirit:** So breathe me, for I am the breath of life. As breath fills your lungs so do I. As the air is all around you, so am I. Ruah...Pneuma...Breath...Spirit.

**Father:** Tend to my garden



and watch us work. I created the earth.

**Son:** I walked it.

**Father:** I gave you my Son to redeem your faith.

**Son:** I gave you the Spirit to keep your faith burning.

**Spirit:** I lead you on your journey to God.

**Father:** Come into Covenant with me. I will not forsake you. I taught you how to love.

**Son:** Now follow my example.

**Spirit:** Be Still... Silent... Aware... For there in your own heart, I am at prayer. Listen and Learn...Open and Find...Heart Wisdom...Christ.

**Son:** Slow down!! For it IS there... The wind that rustles the leaves...

**Father:** Ice along the ditches that mirrors the sunlight...

**Spirit:** The sweet fresh smell after rainfall...Slow down...for I can guide you...

**Father:** Say hello to a stranger.

**Son:** Sit your children down and tell them how you love them.

**Spirit:** Don't forget those who brought you to me and the house where you pray in community. Use your GIFTS likewise.

**Son:** In the flame of God, God is the Father. God is the Son. God is the Holy Spirit.

**All:** Will you keep my fire lit?

**Son:** We will help you, for lo, I

**Father:** I

**Spirit:** I

**All:** Will be with you always,

**Son:** Even until the end of time.

**All:** Amen.

Recognition for certain phrasing is given to Mother Osylth (Maling Abbey, Kent), T.S. Eliot, and Emily Dickinson.

—*The Heavenly Messenger*

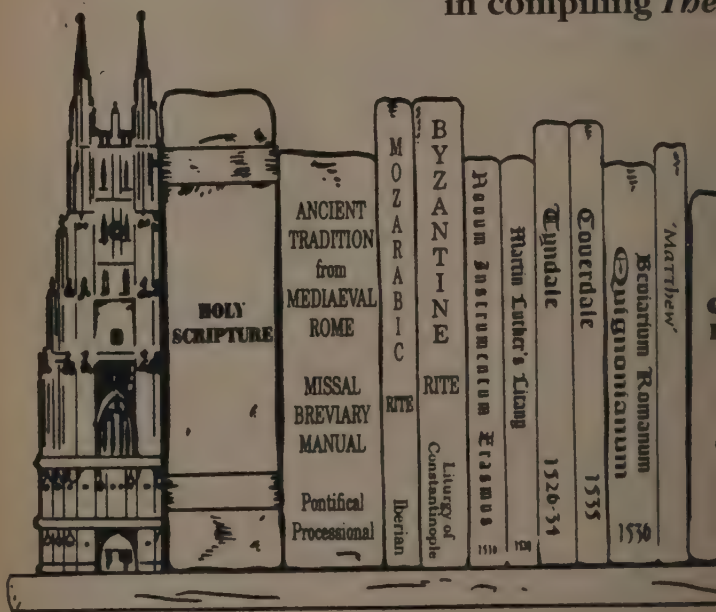
## BASIC

The Holy Trinity is a mystery, but it is neither irrational in meaning, inexplicable as sound religion, or incomprehensible as a form for the human experience of divine realities. And it most certainly is the historic (and philosophical) basis for the spiritual life of the Church. If you don't believe it, or choose to ignore it, then go your way. But don't try or claim to drag the Church your way. That is dishonest. It is more grievous than heresy. It is treachery.

—*The Rev. William H. Ralston, Jr., Rector of St. John's Church, Savannah*

# THE GREAT

A Chart to illustrate the Sources  
in compiling *The*





# TRADITION

Thomas Cranmer's inspiration  
of *Common Prayer*



Courtesy of The Prayer Book Society

## GOD'S FIRE

Pentecost reminds me that God likes to play with fire. From a flame of fire in the midst of a bush on Mount Sinai, God spoke to Moses. Then God chose a pillar of fire to lead the Israelites by night as they journeyed from the flesh pots of Egypt through the wilderness to the milk and honey of the Promised Land. Later, a multitude of people and four hundred prophets of Baal were impressed when God placed fire on the altar in response to the prayer of Elijah. Still later, on the Day of Pentecost, it was as tongues of fire that the Spirit of God was dispersed among Jesus' disciples.

God's fire always kindles and ignites other fires. It reorders the worlds of those who see it. It provides renewed senses of identity and mission in those who are scorched by it. Since it incinerates walls and barriers, it enlarges boundaries and horizons.

For those disciples sitting in the Upper Room in Jerusalem on that first Day of Pentecost after Jesus' death and resurrection, God's fire transformed contemplation into commission. From the tinder box

of an awed awareness of Good Friday and Easter, it sparked an active, audacious reaching out to embrace all of God's people in love. God's fire dried the tears of those who mourned. It torched their hypocrisy. It burned away their fears. Into the core of their being, each and all, it branded the passionate longings and desires of God for truth to be told and justice to be served.

God's fire continues to burn. It is the on-going, life-giving fuel of the Church. It fills us with energy. It enlivens. It encourages. It melts away our indifferences. It fires our imaginations. It torches our anxieties and reduces our burdens to ashes. Thereby, it lightens our step. It moves us ahead with direction and purpose, with vigor and resolve.

—The Rev. James H. Purdy,  
Rector, St. Peter's Church,  
Ladue, Missouri



"What do you expect? They don't let us pray anymore."

## DIGNITY

If the purpose of all worship is to lift men into the presence of God, and in his presence to find for them new strength for life, it is clear that the first thing to be sought is that, whatever the character of the ceremonial, it should contribute to rather than detract from the sense of God. This is a truism, but if it is put in the forefront of all consideration of the conduct of worship, it will be found to be an extraordinarily deep-cutting test. On the one hand shoddiness, carelessness, vulgarity, on the other elaborateness, artificiality, fussiness, will vanish. The dignity, the beauty, the teaching power all find their place naturally.

But it must never be forgotten that worship is by and for the whole man. The mystical loss of self, the trance-like state of ecstasy or the mere aesthetic satisfaction of a great and beautiful ceremonial, are inadequate to the fullness of Christian worship. Mind and will must have their part as well. The love of God's worship ought to issue in active love of God's children, and in deepening love of God's truth. Adoration must lead to action.

The practical bearing of such considerations on the matter of ceremonial has already been touched upon. All ceremonial must heighten the effect of the rite. Clear enunciation so that the office may be "understood" of the people is a first requisite. Posture, vestments, colors all have their place; but solely in order to heighten this effect. They must not obscure its meaning by overlaying it with unnecessary elaborations, nor divert attention from its purpose and intent.

All that has been said emphasizes the teaching power of ceremonial. Its symbolism is of immense importance. To kneel or to stand during prayer is a continuous reminder of the need of reverence. The sign of the Cross in baptism is as perfect a suggestion of the life into which the baptized is born as the water itself is of the cleansed soul. In spite of the controversies which have raged around them, and the vastly differing interpretations which have been put upon them, the broken bread and poured-out wine remain for all Christians the perfect signs and symbols of Calvary.

—*The American Prayer Book: Its Origins and Principles*

## ARTICULATE CHRISTIANITY

**H**ow would you bring a non-Christian intellectual skeptic to the center of Christianity? How would you campaign against him?

I don't really believe in campaigning against them, so to speak. But, if they are interested enough to have sustained conversations, what I try to do is first understand where they are and what it is by which they really live, because every man lives by something. Sometimes he hasn't made it articulate for himself. And then I try to find out what my point of contact with that is, where I can come alongside of him in agreement, where we can find common ground.

Then from a Christian standpoint I try to criticize his position and receive and answer his criticisms of Christianity, because this kind of dialogue always reveals the fact that most non-Christians have a pretty distorted view of what Christianity is. They come at it, as in this modern period, as though it were one intellectually absurd, ridiculous thing. They think it's full of a lot of Houdini magic. That's what a miracle means to them. Or that it's a



crutch. Petitionary prayer or intercessory prayer is really a human weakness. We haven't got the courage to go it alone, etc. And I think you just have to take these things slowly, one at a time, and listen, understand the position, and then speak to it out of a Christian position. So that usually the people who have come from non-Christianity to Christianity, with my being the occasion for their meeting Christianity, have done it over a period of years of fairly sustained conversation.

—Dr. Albert T. Mollegen (1906-1984), in *Virginia Seminary Journal*, January 1999





## DEATHS



✠ **THE RT. REV. NELSON MARIGOLD BURROUGHS**, 99, retired Bishop of Ohio.

✠ **THE RT. REV. WILLIAM GORDON LEGGE**, 86, retired bishop of the Diocese of Western Newfoundland.

✠ **THE RT. REV. WILLIAM MOULTRIE MOORE, JR.**, 82, retired Bishop of Easton.

✠ **THE RT. REV. WILLIAM WELCH**, 92, the first Bishop of Bradwell, Diocese of Chelmsford.

✠ **THE RT. REV. FREDERICK BARTON WOLF**, 76, retired Bishop of Maine.

✠ **THE REV. WILLIAM DEWSON CHAPMAN**, 74, priest of the Diocese of Missouri, rector of Trinity Church, St. Louis for 13 years until his retirement.

✠ **THE REV. NOEL STEWARD POLLARD**, 71, a native of Sydney, Australia, who later served at St. John's College, Nottingham, and Ridley Hall.

✠ **THE REV. NEVIL FRANCIS TUCKER**, 84, retired priest of the Diocese of Montreal, who served in Britain before emigrating to Canada in 1952.

✠ **THE REV. JOHN ANNESLEY TYNDALE-BISCOE**, 95, a descendent of Bible translator

William Tyndale, who served the Diocese of St. Albans until his retirement in 1976.

✠ **JOYCE COOMBS**, 93, President of the Mothers' Union in the Diocese of London, and member of the Church Assembly.

✠ **SARAH L. "SADIE" DELANY**, 109, a slave's daughter who became, with her sister, a best-selling author at the age of 104 with the publication of *Having Our Say*, which inspired a Broadway play.

✠ **MARITA FRANCE MCMILLAN FISCHER**, 90, choirmistress of St. John's Church, Naperville for many years, and widow of the grandson of the founder of Wheaton College.

✠ **WALKER HANCOCK**, 97, sculptor, whose works include the Lincoln Statue at the Cathedral of St. Peter and St. Paul, Washington, and the Confederate Memorial at Stone Mountain, Georgia.

✠ **DAN STORM**, 89, lay reader in the Diocese of New Mexico for over 50 years.

## SPEAKing of the Arts...

## MUSIC &amp; VALUES



Some of the critics of American society who focus on the deterioration of values could be missing an important part of the picture. Their understanding of "values" are often limited to a quasi-Pleasantville nostalgia. Here is music critic Stratton Rawson presenting a different view of this unsettled subject:

"Every day I hear talk of values, the lack of them and our failure to transmit them. Personally I am less concerned with values than with what is valuable. Music teaches. It speaks to the human brain and what we used to call the human heart; it trains us how

to construct thought from feelings, how to process organized sensual data in a meaningful way, how to perceive and use patterns, how to make connections by analogy, how to remember things. The better the music, the better the teaching. Because music prepares us to think, to reflect, to love, we could not live a life worthy of living without it."

Had I known that music could do all of that I would have heeded more readily my parents' injunction to learn music. I went out for football instead. Nonetheless, I believe that I have learned, to a greater or lesser degree, to perform all of those intellectual processes that Rawson describes, but I had no idea that music might have enhanced my grasp of them. I have a profound love for music, have paid close attention to it and know a lot about it, but I do not play any instrument and I read music at about a first-grade level.

Children learn through the arts.

Little people draw pictures, recite simple poems, and sing simple songs. Art is at the heart of pedagogy. Yet for some reason people assume that after one learns how to read and write the arts lose their educational function. When we are extolled to get back to basics and instill values in the schools the first things to go are art and music, with poetry not far behind. These are frills. Advertisers know that art still plays a central part in the education of people of all ages. They produce elaborate television advertisements with stunning visuals, catchy phrases, and memorable tunes.

I checked this out with my friend Deep Note, my source for information about how music functions in our Cathedral parish. He agrees with Mr. Rawson, especially with the line, "The better the music, the better the teaching." According to Deep Note, Bach teaches wonderfully, Brahms slightly less so. Music itself is a medium, one with a profoundly subtle pedagogical importance, but the content of the medium is what makes the difference.

—*The Very Rev. Robert Giannini,  
Dean, Christ Church Cathedral,  
Indianapolis*

## INCLUSION

Once there was a woman who lived in a little central European village. She was a nurse and had devoted her life to caring for her neighbors.

In the course of time she died. She had no family, and so villagers decided to hold a fine funeral for her. But the village priest had to remind them that she could not be buried in the cemetery. For the town was Roman Catholic and the woman had been a Protestant. The villagers protested, but the priest held firm. It was not easy for him, because he too had been nursed by her. Nevertheless, the canons of the Church were very clear; she would have to be buried outside the fence.

The day of the funeral arrived, and the whole village accompanied her casket to the cemetery, where she was buried – outside the fence. That night, after dark, a group of the villagers went back and moved the fence.

God is always moving the fence to take us in – to include us.

—*The Rev. Kenneth W. Paul,  
Church of the Holy Cross,  
Shreveport, Louisiana*

## BEQUEST

Archbishop Cranmer presided over the introduction of the Reformation into England during the course of which he:

1. Secured the authorization for the publication in 1537 of the so-called Matthews Bible which was the first English-language Bible to be legally issued in England.

2. Wrote the preface to the publication of the Great Bible of 1539, sometimes called the Cranmer Bible, in which he called for constant study by all Christians of the Bible.

3. Compiled and directed the issuance of the first edition of the Book of Common Prayer in 1549, an obvious purpose of which was to spread a general knowledge of the Bible throughout the population.

4. Revised and reissued the Book of Common Prayer in 1552. In 1999, the Book of Common Prayer still authorized by Britain's Parliament in the edition issued in 1662, is essentially unchanged from Cranmer's 1552 edition in its emphasis on the Bible.

Archbishop Cranmer not only introduced into England a Bible in the English language; he also introduced into the worship of England a prayer book whose



content was almost all taken directly from the Bible, and whose evident purpose was to encourage regular study of the Bible. In short he nailed a banner to the mast of England's ship of state, a banner calling for devotion to the Bible, and that banner, though often assaulted in the last 450 years, still flies.

All English-speaking people who believe the Bible is the Word of God are under obligation to Thomas Cranmer and owe him a debt of gratitude for the prayer book he has left them as a legacy of his martyrdom.

—*Archbishop Cranmer's  
Immortal Bequest*

## COMMON

The Book of Common Prayer is unique in being the first Book of Common Prayer, in that it has always been used both by priest and people, whereas previously priests had a different set of prayer books and the people had none, unless they were Latin scholars. Such a book has kept minister and people close in English life. It has encouraged the growth of a lay spirituality of depth. In yet another sense, the prayers of the Prayer Book are common – that is, they have a richly responsive construction and character, whether in the Litany, or in the versicles and responses of the Suffrages, or in the general confessions, and elsewhere. This means that there has always been in Anglican worship a continuing dialogue between priest and people, an ongoing liturgical “conversation.” This can be contrasted with the tyranny of the ministerial voice in Reformed worship, for the minister’s is often the only voice heard in prayer, and the congregation is mute, and often

says the permitted “Amen” with little conviction. As Hooker was to point out to the Puritans, these “arrow prayers” are likelier to provoke the people to devotion than the long pastoral prayers of the Reformed Churches. Not only praises, but prayers are shared in the Anglican rites.

—*Worship and Theology in England/Eerdmans*

## VANITY

The vanity that sees new liturgical forms rolling off the rectory computer every Sunday and feast day has little to do with common prayer. Both modern Prayer Book compilers and local leaders of liturgy need to draw on public memory – to teach the people to love the liturgy, to give them something to take with them. Above all, it should be their duty and their joy to instill a love of common prayer which is God-centered in an Anglican mode.

—*Stephen Sykes, Bishop of Ely*



## BUT ONE USE

## COVERS

**B**ut One Use: An Exhibition Commemorating the 450th Anniversary of the Book of Common Prayer will be on display in the Exhibition Room of St. Mark's Library, General Theological Seminary from May 17 to November 12, 1999. The exhibition, which features sections on Antecedents, the Prayer Book of the Church of England and the U.S. Episcopal Church, Non-English Languages of the Realm, Western European Languages, Native American Languages, and Asian and African Languages, will contain lavishly illuminated manuscripts of medieval Books of Hours according to the Sarum usage, woodcut-illustrated Missals and Primers, two copies of BCP editions printed in 1549, first and early editions of other Prayer Book versions, as well as royal and other deluxe bindings, and BCPs containing engraved illustrations. An illustrated catalog will be available for sale at the exhibition. The exhibition's curator is Isaac Gewirtz, Director of Special Collections at the St. Mark's Library. Individuals and parish groups are welcome



**T**he front cover of this issue is the title page of The Book of Common Prayer and Administration of the Sacramentes, and Other Rites and Ceremonies of the Church: After the Use of the Church of England. London: Edward Whitchurch, May (4), 1549; fifth edition (first issue) of at least 12 editions printed in 1549. Courtesy: Special Collections, St. Mark's Library, General Theological Seminary, New York City.

The back cover is a detail from a chapel window of the Cathedral Church of the Advent, Birmingham, Alabama, picturing Archbishop Cranmer reading his Book of Common Prayer.



## INDEPENDENCE DAY

For the observance of Independence Day, I searched for the first year that a prayer for Independence Day has appeared in our Book of Common Prayer. One might think a prayer for Independence Day would be a highlight of our first American prayer book, the 1789 book; but no. I looked in the second official revision, the 1892 Book of Common Prayer; there is no Collect for Independence Day.

The first time a Collect for

Independence Day is included in our prayer book is 1928. Perhaps this late date reminds us that thanksgiving for independence should grow stronger in later years, not weaker.

*O Eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. Amen.*

—The Very Rev. Samuel Candler,  
Dean, St. Philip's Cathedral,  
Atlanta



"I've got a great idea! Let's reverse things. Today you be grouchy at church and charming at home."



## AND IN ALL PLACES



### ✿ THE CHURCH OF ENGLAND

is preparing to mount one of its biggest and most high-profile youth events ever, designed to attract 5000 young Anglicans to London in May. "Time of Our Lives", on the theme of vocation, is the initiative of the Archbishop of Canterbury and is aimed at the 16-25 age group. Venues include St. Paul's Cathedral, Westminster Abbey, Lambeth Palace, the Royal Albert Hall, and Wembley Stadium where the event will culminate in a service of Holy Communion for 10,000 participants, sponsors, and advisors.

✿ **COCU** (the pan-Protestant Consultation on Church Union) will proceed for a new relationship among the nine member churches in 2002 - but without Episcopalians. Presiding Bishop Griswold said that "great difficulty" was found in the deletion of the section on the historic episcopate, pointing out that the vast majority of Christians in the world maintain the threefold ministry of bishops, priests, and deacons.

### ✿ A CHURCH ON THE MOVE:

St. Mary's, Andalusia, Alabama, was moved to a new site to provide for church expansion. The historic building was hauled on a trailer to the new property where expansion is possible for the congregation which has tripled in the past two years.

✿ **556 YEARS** of married life was celebrated at St. Francis, Wilsonville, Oregon, when members married 50 years or more were invited to an anniversary service. "The air was full of happiness, warmth, and joy," according to the Rev. Marilyn Brown, rector.

✿ **THE DEKOVEN CENTER** in Racine, Wisconsin, sponsors a number of events throughout the year. For information on retreats, lectures, etc., write them at 600 21st Street, Racine, WI 53403.

✿ **A LEICESTERSHIRE** village church is the proud home to the person thought to be Britain's youngest church organist. Ben Giddens, 12, plays for St. Denys' Church, Evington and is just as

much at home on the organ of Leicester Cathedral where he attends school.

✦ **BLACK CHURCH** leaders in New York, including Canon Frederick Williams of the Church of the Intercession, came together in Lent for the purpose of calling attention to the AIDS crisis in the black community. For information, write The Balm in Gilead, 130 W. 42nd Street, Ste. 450, New York, NY 10036.

✦ **ST. SWITHUN'S SOCIETY** will celebrate its 25th anniversary on July 15, 1999. The Society was founded to promote the celebration of St. Swithun's Day and to pattern members' lives after the example of the 10th century Winchester saint. Information from the Society at 427 Lynett Crescent, Richmond Hill, Ontario, Canada L4C 2V6.

✦ **TORNADOES** this winter destroyed historic Trinity Church, Clarksville, Tennessee, and cost the organist of Christ Church, Little Rock, his house, car, and belongings.

✦ **ANGLICAN RELATIONS** with the World Council of Churches are at an all-time low following a blistering attack by the head of the WCC. "The

Anglican Churches are more interested in protecting Anglicanism than in furthering the process toward genuine unity in the Church," claimed the General Secretary, who also questioned the commitment of the Roman Catholic and Orthodox Churches to the ecumenical process.

✦ **THE ANGLICAN** Association of Biblical Scholars focused their recent meeting on the Lambeth Conference, some aspects of which appeared to them to draw on biblical fundamentalism and encourage oversimplification. The members accepted the invitation of the Church Divinity School of the Pacific to co-sponsor a conference in 2000 devoted to the subject of "Scripture and Authority".

✦ **NOTICE** in an English country church paper: "Due to the high cost of maintaining the church yard, it would be appreciated if parishioners would cut the grass around their own graves."

✦ **THE FIRST WOMAN** ordained as a priest in the (Anglican) Holy Catholic Church of Japan is the Rev. Margaret Yoshiko Shibukawa. As a deacon she has devoted herself to mission work in the Diocese of Chubu for 21 years. 300 persons attended the service

in St. Mark's Cathedral, Nagoya.

✦ **HER MAJESTY** Queen Elizabeth II and His Royal Highness, Prince Philip, joined 700 people at a service of Evensong at St. Mary's Cathedral, Kuala Lumpur. In expressing her appreciation for the work of the Cathedral, the Queen presented a Silver Armada Dish as a memento of her visit.

✦ **THE DIOCESE OF TEXAS** continues its evangelistic effort. In the past four years, average attendance has increased by more than 5,000 persons weekly, and the number of youth ministers has risen from 14 to more than 50.

✦ **NOT TO BE OUTDONE**, the Bishop of Southern Ohio called for a 400% increase in the number of baptized Episcopalians in that diocese by the year 2005. Bishop Herbert Thompson proposed what he called "an audacious goal" of increasing from the present 27,000 members to 100,000 in six years.

✦ **ELEANOR ROOSEVELT'S** life was celebrated with the dedication of a statue this winter at Washington's Cathedral Church of St. Peter and St. Paul on the occasion of the 50th anniversary of the Universal Declaration of Human

Rights which she orchestrated.

✦ **THE YOUTH CONFERENCE** in the Diocese of the Yukon was part of the 100th anniversary of the Klondike Gold Rush. Young people from as far away as Ft. Nelson made their way to Dawson City where they developed skits based on historic figures in church history.

✦ **THE ORDER** of Julian of Norwich, a contemplative monastic order of monks and nuns of the Episcopal Church, whose mother house is in Waukesha, Wisconsin, is expanding its mission and ministry. At the invitation of the Bishop of Western North Carolina, the order is opening a branch house in that diocese.

✦ **"OXFORD TO CAMBRIDGE** with a Camel" is the effort celebrating 200 years of the (English) Church Mission Society. Founded in 1799, CMS has recruited, trained, and placed missionaries throughout Africa, Asia, eastern Europe, and the U.S. In 1998, CMS-USA opened headquarters in New Haven, Ct., to encourage more missionary activity in the Episcopal Church. The 85-mile walk will involve 75 participants and two camels June 22-27, 1999.



✱ **ARCHBISHOP CRAWLEY** has ordered inspections of all church bells in the Diocese of Kootenay after a freak accident in which a parishioner was killed by a falling bell. Meanwhile, parishioners at St. Jude's Church in the rural community of Greenwood, B.C. continue to mourn the death of Marie Radmor, 61.

✱ **THE SISTERHOOD** of the Holy Nativity, presently located in Fond du Lac, Wisconsin, is moving to Sandscree Camp and Retreat Center near Wheeling, W.V. at the invitation of the diocese of West Virginia. Their new building, called Bethlehem-by-the-Lake, will be ready this spring.

✱ **THE ROMAN CATHOLIC ARCHDIOCESE** of Edmonton, which has about 300,000 members, is planning to close half its parishes due to a shortage of priests.

✱ **THE PIERSON PARKER** Memorial Garden has been dedicated at St. Ambrose Church, Claremont, California. The garden is in memory of the beloved long-time professor of New Testament at the General Seminary who retired to Claremont in the 1980s.

✱ **DR. GEORGE SHAW** and Dr. Beatrice Hahn, communicants of St. Mary-on-the-Highlands, Birmingham, Alabama, were featured in news programs and magazines this winter. They are the husband and wife team in HIV research at the University of Alabama responsible for establishing the link between the HIV virus and chimpanzees. It is hoped that this will lead to additional breakthroughs in the treatment of this disease.

✱ **HANDBELLS** are still needed at St. Peter's Church, Louisville. An incorrect address appeared in the previous TAD. The correct address is 8110 St. Andrew's Church Road, Louisville, KY 40258-3832. The telephone number is 502-937-3613. If your parish has a set no longer in use, consider giving them to the youth at St. Peter's.

✱ **CAUTION ON CORONATION:** Church leaders distanced themselves from speculation that there was any official discussion of a multi-faith Coronation Ceremony. A Lambeth Palace statement said that any such plan was premature, given the excellent health of Queen Elizabeth II.

✻ **THE EPISCOPAL** Conference of the Deaf held their annual convention at Mills College, Oakland, California, where they enjoyed workshops, worship, and tours of San Francisco.

✻ **THE GLASTONBURY PILGRIMAGE** in honor of St. Benedict will be held Saturday, July 3, 1999. At noon there will be a Solemn Eucharist with the Bishop of Gibraltar in Europe as the principal concelebrant and preacher, and at 3:30 there will be a Procession, Solemn Evensong, and Benediction. About 6,000 people are expected at the observance which began in 1920 with 12 people. Information from The Pilgrimage Office, 37 Devonshire Buildings Bath BA2 4SU, England. Telephone and Fax 01225 446670.

✻ **THE INTERNATIONAL ORDER OF ST. LUKE** the Physician will hold its 41st Annual North American Conference June 16-19, 1999 at York University, Toronto, Ontario, Canada. Information from 16 Goldsmith Avenue, St. Catharines, Ontario, Canada L2M 2V9; telephone 905-937-4187 or e-mail dstanton@niagara.com.

✻ **A TIP OF THE BIRETTA** to St. Paul's Church, Woodville, Mississip-

pi, observing the 175th anniversary; to the Church of the Messiah, Rockingham, North Carolina (100 years); St. John's Church, Ft. Worth Texas (75 years); Christ Church Cathedral (50 years as the Cathedral Church of the Diocese of Texas); to the Rev. Gordon Taylor, rector of St. Giles-in-the-Fields, Holborn, London for 50 years and on the occasion of his 60th ordination anniversary; and to Samuel Riggs IV, for 50 years as treasurer of St. Bartholomew's Church, Laytonsville, Maryland.

✻ **AND, FINALLY**, the story is told of Abraham Lincoln attending a revival meeting in 1846. The evangelist Peter Cartwright asked all who believed they were going to heaven to stand. A small group stood. He then exhorted, "All who do not wish to go to hell will stand." All stood - except for Lincoln. "May I inquire of you, Mr. Lincoln, if you know where you are going?" Lincoln responded, "I came here as a respectful listener. I did not know that I was to be singled out by Brother Cartwright. But he asks me where I am going. I desire to reply with equal directness. I am going to Congress." He went.

✻ **KEEP THE FAITH** - and share it, too. - Editor



## NORTHERN LIGHTS



A few old family businesses cling to the downtown of Prince Albert, Saskatchewan, like limpets at low tide. Mostly out of public duty their owners have refused to abandon the area, holding out for a wave of urban renewal to wash away the pawn shops and thrift stores that now surround them.

While I was walking down Central Avenue the other day, I was ruminating on whether the spiritual drama of people's lives is more evident on downtown streets than most places when the answer was forcefully brought home. At that moment a man was hurled out of a bar onto the sidewalk, almost knocking me over. As he regained his balance and stalked off grumbling, I was immediately approached by a Creek Indian couple who had come to town from their reserve to shop. "Bishop," said the man urgently. "We are having serious problems in our marriage. Would you pray for us?" "Good afternoon," I said, stalling for time. I could see that I had no choice. So taking a deep breath, pray for

them I did; as the shoppers passed us by.

Grateful and relieved (though not as relieved as I was) the couple went their way, and I was left to think about this spiritual hit and run.



—The Rt. Rev. Anthony Burton,  
Bishop of Saskatchewan is the  
Digest's Canadian  
Correspondent

## AN OLD ENGLISH PRAYER

Give us, Lord, a bit o' sun  
 A bit o' work and a bit o' fun,  
 Give us in all the struggle and sputter,  
 Our daily bread and a bit o' butter,  
 Give us health our keep to make  
 And a bit to spare for other's sake  
 Give us, too, a bit of a song  
 And a tale and a book to help us along  
 Give us, Lord, a chance to be  
 Our goodly best, brave, wise, and free,  
 Our goodly best for ourselves and others  
 Till all men learn to live as brothers.

—*The Church of the Holy Cross,  
 Shreveport, Louisiana*

## AND?

A father was reading Bible stories to his young son. He read, "The man named Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned into a pillar of salt."

His son, waiting expectantly, asked, "And what happened to the flea?"

—*Taddled*

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## Companions of St. Luke *Benedictine*

**The Right Rev. W.C.R. Sheridan**

*Bishop Visitor writes:*

"The Companions of St. Luke,  
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 through in its ethos, philosophy  
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*and*

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Those wishing to explore and alternative  
 Benedictine experience, write:  
**The Companions of St. Luke**  
 Rev. Brother Michael-John, Prior  
 5749 North Kenmore Ave.  
 Chicago, IL 60660

## A SAFE PLACE

I attended seminary at Seabury-Western, which is in Evanston, just outside of Chicago. Sometimes I would take the "El" (which is the commuter train that runs on elevated tracks) to downtown Chicago to either catch a movie or visit the parks. As I walked along the broad sidewalks of State Street, I would look in the windows of the stores, noticing the nicely arranged wares and the occasional "Sale" signs.

But something kept catching my eye as I walked by several stores. There were little stickers which were affixed to the glass panes of doors. All the stickers illustrated the same graphics, which was two arms extended in a gesture of welcome and between the arms was printed in large letters the words: A SAFE PLACE.

I stopped by one of the stores which was displaying the sticker and I inquired about its meaning. The manager told me that there was a community program through which each participating store would put a sticker in a noticeable place. The sticker would indicate that the store was

a place where children could come if they felt threatened or were in immediate danger...a safe place where they could find shelter from violence and get in touch with the police.

Is the church a safe place? Is the church a place where young people feel they could turn to if they need help, support or counsel?

I believe the church, the community of faith, is called to be a safe place for all, especially for young people. We are called to shelter, protect and defend children in our community. That means being a place where young people are not only defended against immediate danger, but also where they are welcomed and seen as a viable part of our life together in Christ. It also means being a place which provides positive role models and shows care for the children among us. Being a safe place means advocating for the health and safety of young people.

Then the church will not need a sticker on the window to be identified as a safe place. One only needs to look for the cross.

—*The Rev. Lorna H. Williams,*  
Canon for Christian Formation, St.  
Paul's Cathedral, Buffalo, New York



## "LIFT UP YOUR HEARTS!"

**O**ur Prayer Book liturgy is full of powerful words and memorable phrases: none more so than the ancient versicle, "Lift up your hearts," said by the priest at the beginning of the Eucharistic Prayer. The phrase goes back further than the corporate memory of the Church; we just don't know its origin, or who is responsible for placing it here.

In fact, "Lift up your hearts" (in Latin, *sursum corda*) is so much a part of our tradition that we may even have forgotten some of its meaning. As we gather to celebrate the Sacrament of the Eucharist, we are invited to lift our hearts and minds to the heavenly places, where Christ lives and reigns in glory. By his death, resurrection, and ascension, Jesus has given us access to the presence of God in a new way; as the Letter to the Hebrews puts it, "For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf" (Heb. 9:24).

It is at the Eucharist, especially,

that we join in the prayer that Jesus offers at the Father's throne. The heavenly worship goes on for ever; ranks of angels and archangels and the whole company of heaven join in God's praises. When we lift up our hearts to the Lord, we join in that worship, in offering the sacrifice of prayer and praise which is acceptable in union with Christ. He is the one who has offered himself to God through his death on the cross, and who has made it possible for us to offer ourselves. When we celebrate the Eucharist, heaven and earth come together, as we lift our hearts to the Lord.

—*The Rev. John C.*

*Bauerschmidt, Christ Church,  
Covington, Louisiana*

### THE ORDER OF ST. ANDREW

A Religious Order of men and women, both married and single, not living in community.  
For information contact:

The Father or Mother General  
The Order of Saint Andrew  
2 Creighton Lane  
Scarborough, NY 10510

(914) 941-1265; 762-0398  
<http://www.osa-anglican.org>

## THE FIRST SERMON

The first sermon preached each Sunday is not by the priest, but by you:

You preach a message of good cheer when you say "Good Morning" to those you meet as you are parking, or in the hallways or classrooms.

You preach a message of welcome when you slide over in the pew instead of forcing others to squeeze in front of you.

You preach a message of hope and joy when you sing the hymns and service music.

You preach a message about the power of prayer when you help a visitor find his place in the Prayer Book.

You preach a message of respect when you listen attentively while the anthem is sung.

You preach a message of love when you smile and say "Hello" and introduce yourself to a visitor.

You preach a message about the importance of the scriptures when you listen carefully to the day's texts.

Many messages are preached before the priest stands to share the sermon. If your message is positive, faithful and consistent, then the message from the pulpit

will be more effective.

Come to Church this Sunday and every Sunday, prepared to preach your best sermon.

—*Grace Church, Monroe,  
Louisiana*

## REAL MEN SAY GRACE

Saying a prayer of thanks before meals – "grace" is from the Latin for "thanks" – recognizes in the food our interdependence with the creation and with one another. Grace before meals acknowledges also that we depend on the Giver of all things.

A few seconds spent in thankful prayer are not much, but cumulatively this forms our attitudes towards life, the universe, and everything. Table prayers are not just for children. Real men say grace.

—*The Rt. Rev. Paul V. Marshall,  
Diocese of Bethlehem,  
Pennsylvania*



## HILLSPEAKING

**T**he winter just passed is a good example of the Church Year, the calendar year, and Mother Nature's year being in sync.

St. Mark's Chapel was dressed for Advent and then "greened" for Christmastide just as the Church Year dictates. The calendar reported that winter began on the afternoon of the 21st of December with the 22nd being the first full day of "official" winter. Mother Nature followed suit with a range of 2° to 20° here at Hillspeak.

Then came New Year's Day. Patient Wife and I, as has been our pleasure for many years, watched the New Year's Day concert in Vienna on PBS. The concert finished. The first two encores, including the obligatory "Blue Danube Waltz," concluded and Maestro Mazel turned to the audience to direct their participation in the equally obligatory "Radetzky March" — and the screen went blank and the Farm House went dark.

Thanks to a gas log in one of the two fireplaces in the old

house we remained tolerably comfortable. However, without electricity our refrigerator and freezer soon lost their ability to keep food. What to do? With temperatures over the period of the outage ranging from 0° to 10° it was a simple matter to store frozen food on the screened, but otherwise open, front porch.

Temperatures remained wintry but relatively comfortable for the first working days on the new year and we were all able to follow our usual activities at home and in the Twin Barns. Until Friday the 8th, that is. The Ozarks' ups and downs and twists and turns turned to ice over night and nobody, save the Trustees' Warden, could get to work. I had the Twin Barns to myself (with the company of two cats) all day.

That is why those of you who called in book orders and TAD requests and the like were not greeted by the usual dulcet tones of our secretary, but by the septuagenarian voice of this old codger.

—*The Trustees' Warden*



## THE ANGLICAN BOOKSTORE



The Anglican Bookstore offers books and other items that might not otherwise come to your attention. "Best sellers" and the like are not offered; they can be purchased more easily and cheaply at local discount book stores.

*To order books from this list, see the inside back wrapper. All prices quoted include postage and handling.*

**I BELIEVE IN THE HOLY SPIRIT.** Michael Green traces the Doctrine of the Holy Spirit through the Old and New Testaments, and with that background relates the doctrine to issues of the present day. **Item E045T** (softbound, 304 pp) \$17

**THE NEW PRAYER BOOK GUIDE TO CHRISTIAN EDUCATION**, edited by Joseph P. Russell. A basic framework for Christian education in the Episcopal Church, completely rewritten for a new generation of educators, parents, and clergy. Weekly lessons are based on the liturgical year, and can be adapted to fit the educational needs of any parish or home, from children's liturgies to adult forums to adult Bible study. **Item C124T** (softbound, 225 pp) \$18

**DISCERNING YOUR SPIRITUAL GIFTS.** Lloyd Edwards discusses spiritual gifts from a biblical perspective, and guides us in the discovery of our spiritual gifts through step-by-step exercises and challenging self-evaluation.

**Item C027T** (softbound, 144pp) \$13

**GOING HOME GROWN UP: A RELATIONSHIP HANDBOOK FOR FAMILY VISITS**, by Anne F. Grizzle who, says Harold S. Kushner, "is a wise and realistic counselor." A graduate of Harvard College and Columbia University, Grizzle is a psychotherapist in private practice in Houston.

According to this book you can act your age - even with your parents. Do these, write Grizzle:

- Stop dreading the next visit home
- Make changes in discouraging family patterns
- Learn new ways to relate to the people you've known all your life
- Maximize the positives in family visits.
- Establish your own memory-making traditions.

**Item H069T** (softbound, 187 pp) \$11

**HIDDEN DANGERS OF THE INTERNET: USING IT WITHOUT ABUSING IT**, by Gregory L. Jantz, executive director of the Center for Counseling and Health Resources with offices in the Seattle area.

Internet use is catching on faster than any form of technology ever invented. Its potential for human benefit is beyond measure, but it is not without problems:

- Marriages break up over emotional relationships forged in chat rooms
- College students risk grades and health to spend time online
- Child abusers lure kids by contact through the Internet
- Adults spend fortunes to subscribe to Internet pornography

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*THESES from our Cathedral Door...*

## COXIANS & KNOXIANS



As we light our candle for the 450th anniversary of the Prayer Book, we would do well to light a second candle for Dr. Richard Cox.

Richard Cox (c. 1500-1581) became Bishop of Ely under Queen Elizabeth I, but his fame rests on a notorious confrontation he had with the Scottish reformer John Knox in March of 1555. This took place in the city of Frankfurt, Germany. There, numerous exiles from the persecution of 'Bloody Mary' had taken refuge and there they sought to create a reformed English church. But they divided over the Prayer Book.

Cox persisted in using the Prayer Book of Archbishop Cranmer. Knox and others wanted a "freer" service, purged even of the Litany, the responses, and the Te Deum. A furious row broke out. Knox was on the verge of giving in to Cox, when Cox, by means of a political maneuver with the city council of Frankfurt, succeeded in getting

Knox expelled! This was Machiavellian of Cox, it has to be said.

So important in hindsight were the participants in this liturgical/theological controversy, who included John Jewel and several others who would later become bishops and deans in the Church of England after the death of Mary, that it can safely be said to have saved the Prayer Book.

The 'Coxians' believed that ceremonies were a thing indifferent provided that the Church's worship reflected right theology. The 'Knoxians' got stuck on particulars. But that the Coxians won the day saved the central document of classic Anglicanism, second only to the Scriptures themselves.

—Paul  
Zahl,  
Dean of  
TAD's  
Host  
Parish



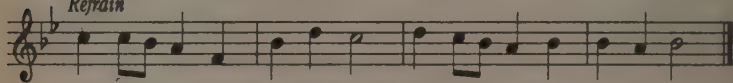
*Let us, with a gladsome mind*

MONKLAND



Let us, with a glad - some mind, Praise the Lord, for he is kind:

*Refrain*



For his mer - cies aye en - dure, Ev - er faith - ful, ev - er sure.

- 2 Let us blaze his Name abroad,  
For of gods he is the God: *Refrain*
- 3 He with all-commanding might  
Filled the new-made world with light: *Refrain*
- 4 He the golden-tressed sun  
Caused all day his course to run: *Refrain*
- 5 The horned moon to shine by night,  
'Mid her spangled sisters bright: *Refrain*
- 6 All things living he doth feed,  
His full hand supplies their need: *Refrain*
- 7 Let us, with a gladsome mind,  
Praise the Lord, for he is kind: *Refrain*

## THE STORY BEHIND THE HYMN

At the age of fifteen, John Milton (1608-1674), himself the son of a "scrivener and composer of musique", paraphrased Psalm 136 in the exuberant way we have here. Two years later he wrote in a more melancholy vein "On the Death of a Fair Infant". The present hymn neglects some eighteen other standards, not all of which are of the same quality, but one of which from his teenaged hand, I especially like: "The ruddy waves he cleft in twain./Of the Erythraean main." A close second goes: "He foiled Seon and his host/that ruled the Amorrean coast." But the boy knew his scripture. He knew it better than I did when, at approximately the same age, I set off for Dartmouth College. Because Eleazar Wheelock (1711-1779), true disciple of Milton, established it so far north in New England, and because of mixed political sympathies, the college was not unduly distracted by the American revolution and thus has the

longest uninterrupted history of commencement of ceremonies in the nation. This hymn was long a part of those ceremonies, until the world of academia was brutalized by the philistinism of political correctness. My last recollection of the College was singing this with the hundreds of fellows in my class among the pines of the Hanover Plain. It was also sung at my ordination in St. Patrick's Cathedral, the first recorded instance of its having been heard there.

This solid tune, which would not have displeased the tried and trying Milton, became familiar to its arranger, John Bernard Wilkes (1785-1869), when he was organist of an Anglican church near Leominster, in Monkland, whence is derived its name.

As an alteration of the original, the first stanza has come to be repeated as a refrain. The "aye" is to be pronounced as a long "a" and not a long "I", because in this use it means "ever" and not "yes".

—The Rev. George William  
Rutler in *Brightest and Best*,  
Ignatius Press,  
San Francisco, 1998  
Available from The Anglican  
Bookstore 1-800-572-7929

*A Final Thought...***THOMAS CRANMER: A MODEL FOR US!**

**A**rchbishop Cranmer is a complicated figure. On the one hand, he admirably used his position as Archbishop to advance the cause of the Reformation in England. His commitment to ensuring that the Bible would be available in English to the general public, his zeal to rid the English church of its medieval superstitions, his passion for a faith based clearly on the Scriptures, are all examples of "innovations" to which we Anglicans owe Archbishop Cranmer a debt of thanks. On the other hand, he was sometimes silent when fellow reformers were burned at the stake as heretics. He apparently married secretly (and fathered children by this wife) long before the celibacy laws for clergy were repealed. His desire to rid England of religious superstitions resulted in stripping the English church of much of its Christian art out of fear of idolatry. When jailed and faced with the possibility of his own martyrdom under Queen Mary, he signed a confession recanting his Protestant faith. Finally, his death was occasioned by a public renunciation of his recantations. He was

burned at the stake. Thomas Cranmer died a martyr for the Gospel.

So, have I learned anything beyond some interesting facts about church history? Yes. One of Thomas Cranmer's gifts was respect for authority, even in the face of disagreement on crucial political/theological positions. Henry the Eighth knew that Archbishop Cranmer was loyal to him regardless of their political or theological disagreements. In a similar vein, our freedom from the burden of "the divine right of kings" does not free us from the burden of maintaining a respectful and compassionate relationship with people with whom we disagree, even about Gospel fundamentals — particularly in the Episcopal Church!

Secondly, while with our twentieth century hindsight some would quarrel with Cranmer's choices, he was doing his best to thoughtfully pick his battles. Archbishop Cranmer was committed to reforming the entire Church of England, and that high goal helped determine where he would, and would not, intervene

n the same way, it is important for us to pick our battles. Even at the personal level, when one is trying to build a relationship with a difficult person, one has to let a number of annoyances (seventy times even?) go unnoticed.

Thirdly, Archbishop Cranmer believed deeply enough in the sovereignty of God to know that God would work out His will for His church. History's tragedies and human frailties cannot thwart the plans of God. It was that faith in God's good and ultimate triumph that gave Archbishop Cranmer the faith to face even his own martyrdom, knowing that he would not die needlessly. It is that same faith that gives us the grace to move forward even in the face of church scandals and personal tragedies.

Finally, and supremely, Archbishop Cranmer was a man of profound prayer. The liturgical prayers he wrote which we offer on Sunday morning (more than four hundred years later!) reveal his eloquent depth of faith. Archbishop Cranmer's prayer life was his anchor. It is this same anchor which sustains us and helps us to be disciplined enough to keep our relationships grounded in Christ's love. The absence of personal and private prayer

always shows itself publicly in broken or wounded relationships.

While Archbishop Cranmer was used powerfully by God, he was also a most frail and imperfect human being. It was this alchemy of human frailty and God's power that is the testimony of his life. It is also the testimony of ours. God's strength is always made perfect in our weaknesses. Just because we may not have it "all together", does not mean we are unfit for God's service. God can and will use any of us if we say "yes" to His invitation.

—*The Rev. Gregory O. Brewer,  
Church of the Good Samaritan,  
Paoli, Pennsylvania*



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## THE ARCHBISHOP'S VOICE

It was William Temple who once remarked, "The wise question is not, "Is Christ divine?", but "What is God like?" And this question lies at the heart of the doctrine of the Trinity. The New Testament answer to the question is clear.

First, to know what God is like we need look no further than his Son. 'No-one has ever seen God, but God the One and Only, who is at the Father's side, has made him known' (St. John 1:18); 'Anyone who has seen me has seen the Father' (St. John 14:9b). And then, in Jesus God is revealed, through the help of the Holy Spirit, to be a God whose love overflows in power and forgiveness to save his people.

Moreover, through Jesus the fatherhood of God is revealed, and through the Holy Spirit the Son is revealed. The Spirit is the one through whom we understand the wonders of God, and are enabled to make them our own.

Finally, it is through the Spirit that we are able to accept the



power of the Cross and the Resurrection in our lives, thus becoming 'a new creation'. It is the Spirit who maintains us in our living for God, and in the praying which sustains it.

And this fourfold New Testament answer helps us to see the strength of the doctrine of the Trinity: it unites the doctrine of the nature of God with the doctrine of the work of God. What the New Testament writers realized implicitly and the later Church expressed explicitly is that unless the work of salvation connects deeply and personally with God himself, there is no salvation worth speaking of. Jesus

Christ is only the Saviour of the world if he is in some utterly true sense God. The acts of Jesus in his life, death and resurrection are only saving acts if they are divine acts. Unless there is a relation of oneness in nature between the divine Father and the man Jesus, then the foundation of our salvation collapses. And we must say the same of the Spirit. He, in nature one with Father and Son, applies the work of salvation to our hearts, he intercedes in sighs too deep for words, he pours the love of God into our hearts...he is the agent of God's abundance of gifts to us.

Yet we are not talking of three Gods but of one, in whom three persons are eternally present to and with each other, eternally interacting in the pouring out of divine love for the creating and saving and sanctifying of the Creation, each present within the activity and work of the other.

So the doctrine of the Trinity expresses what every Christian knows intuitively. It seeks to put into human language what is actually beyond human language, for the inner workings of God are ultimately inexpressible.

*Photo: Anglican World,  
J. Rosenthal*

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